A U M

Freedom is won by a perception of the Self's oneness with the Eternal, and not by the doctrines of Union or of Numbers nor by rites and sciences.

—CREST-JEWEL OF WISDOM.

THEOSOPHY

Vol. XIV August, 1926 No. 10

CULTURE OF CONCENTRATION

YOGA is now a familiar term to Western minds. Would that the fact itself were known to as many.

Yoga means Union—union with the Divine: union of the divine in man with the divine in all nature; therefore, *conscious* union. The fact is the eternal Reality; knowledge of it, practice of it, the consummation of Spiritual evolution. In the Eleventh chapter of the *Bhagavad-Gita* this Union is pictured as the vision of the divine form as including all forms. In the providence of Karma this Vision comes to all men twice in each cycle of existence, once at the time of birth and once at the time of death, when the man sees his Future and his Past as the Present. This is the passive vision and comes to each, without his Will as the Karma of the whole experienced by the part. To synthesize past, present, and future, the three forms of vision, into the Eternal Reality is Yoga.

A form of Yoga is possible to the student of to-day which is an available fruit of the good Karma of the first quarter of the Movement, a fruit not possible to those of the period, for it was not yet ripened. This refers to our ability to vision the Message as a whole, which was then in process of delivery. So seen, the whole Message is in every parcel of Their writing, as every parcel is an integral part of the whole.

Let us illustrate. In *The Path* for July, 1888, Mr. Judge published Part I of "Culture of Concentration." This was a paper read before the revivified Aryan Theosophical Society of New York City. Note the date. It was near the fourteenth year of the Theosophical Society, near the time for the announcement of the "Esoteric Section." *Lucifer* and *The Path* had been steadily publishing articles of the highest import to the seekers for Yoga —articles whose value so few recognized for themselves that the Society had become, in the words of H.P.B., "a dead failure—a *sham*." The members were wild for "occult powers," for "psychic development," and mediums, swamis, and fakirs (in both the Eastern and the Western sense) were reaping a fat harvest among theosophists with quick and easy methods of instruction.

Part II of "Culture of Concentration" was not published till February, 1890, nearly two years later, and in prefacing it Mr. Judge wrote to those whose appetite was better than their digestion and who were always asking

for more: "I much doubt if you will be benefited by this any more than by the other."

As cycles are said to repeat themselves, we republish herewith the text of "Culture of Concentration."

THE term most generally in use to express what is included under the above title is SELF CULTURE. Now it seems to well enough express, for a time at least, the practice referred to by those who desire to know the truth. But, in fact, it is inaccurate from a theosophic standpoint. For the self is held to be that designated in the Indian books as Ishwara, which is a portion of the eternal spirit enshrined in each human body. That this is the Indian view there is no doubt. The Bhagavad-Gita in Ch. 15 says that an eternal portion of this spirit, "having assumed life in this world of life, attracts the heart and the five senses which belong to nature. Whatever body Ishwara enters or quits, it is connected with it by snatching those senses from nature, even as the breeze snatches perfumes from their very bed. This spirit approaches the objects of sense by presiding over the ear, the eye, the touch, the taste, and the smell, and also over the heart"; and in an earlier chapter, "the Supreme spirit within this body is called the Spectator and admonisher, sustainer, enjoyer, great Lord, and also highest soul"; and again, "the Supreme eternal soul, even when existing within—or connected with—the body, is not polluted by the actions of the body."

Elsewhere in these books this same spirit is called the self, as in a celebrated sentence which in Sanscrit is "Atmanam atmana, pashya," meaning, "Raise the self by the self," and all through the Upanishads, where the self is constantly spoken of as the same as the Ishwara of Bhagavad-Gita. Max Müller thinks the word "self" expresses best in English the ideas of the Upanishads on this head.

It therefore follows that such a thing as culture of this self, which in its very nature is eternal, unchangeable, and unpollutable by any action, cannot be. It is only from inadequacy of terms that students and writers using the English tongue are compelled to say "self culture," while, when they say it, they admit that they know the self cannot be cultured.

What they wish to express is, "such culture or practice to be pursued by us as shall enable us, while on earth, to mirror forth the wisdom and fulfil the behests of the self within, which is allwise and all good."

As the use of this term "self culture" demands a constant explanation either outwardly declared or inwardly assented to, it is

wise to discard it altogether and substitute that which will express the practice aimed at without raising a contradiction. For another reason also the term should be discarded. That is, that it assumes a certain degree of selfishness, for, if we use it as referring to something that we do only for ourself, we separate at once between us and the rest of the human brotherhood. Only in one way can we use it without contradiction or without explanation, and that is by admitting we selfishly desire to cultivate ourselves, thus at once running against a prime rule in theosophic life and one so often and so strenuously insisted on, that the idea of personal self must be uprooted. Of course, as we will not negative this rule, we thus again have brought before us the necessity for a term that does not arouse contradictions. That new term should, as nearly as possible, shadow forth the three essential things in the action, that is, the instrument, the act, and the agent, as well as the incitement to action; or, knowledge itself, the thing to be known or done, and the person who knows.

This term is CONCENTRATION. In the Indian books it is called Yoga. This is translated also as Union, meaning a union with the Supreme Being, or, as it is otherwise put, "the object of spiritual knowledge is the Supreme Being."

There are two great divisions of Yoga found in the ancient books, and they are called Hatha-Yoga and Raj-Yoga.

Hatha-Yoga is a practical mortification of the body by means of which certain powers are developed. It consists in the assumption of certain postures that aid the work, and certain kinds of breathing that bring on changes in the system, together with other devices. It is referred to in the 4th chapter of the Bhagavad-Gita thus: "Some devotees sacrifice the sense of hearing and the other senses in the fires of restraint; some offer objects of sense, such as sound, in the fires of the senses. Some also sacrifice inspiration of breath in expiration, and expiration in inspiration, by blocking up the channels of inspiration and expiration, desirous of retaining their breath. Others, by abstaining from food, sacrifice life in their life."

In various treatises these methods are set forth in detail, and there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers. There is risk, however, especially in the case of people in the West where experienced gurus or teachers of these things are not found. These risks consist in this, that while an undirected person is doing according to the rules of Hatha-Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects.

Then, again, Hatha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labor on the mental and astral planes. Thus, being attracted to Hatha-Yoga by the novelty of it, and by the apparent pay that it offers in visible physical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.

The greatest objection to it, however, is that it pertains to the material and semi-material man,—roughly speaking, to the body, and what is gained through it is lost at death.

The Bhagavad-Gita refers to this and describes what happens in these words: "All of these, indeed, being versed in sacrifice, have their sins destroyed by these sacrifices. But he alone reaches union with the Supreme being who eats of the ambrosia left from a sacrifice." This means that the Hatha-Yoga practice represents the mere sacrifice itself, whereas the other kind is the ambrosia arising from the sacrifice, or "the perfection of spiritual cultivation," and that leads to Nirvana. The means for attaining the "perfection of spiritual cultivation" are found in Raj-Yoga, or, as we shall term it for the present, Culture of Concentration.

When concentration is perfected, we are in a position to use the knowledge that is ever within reach but which ordinarily eludes us continually. That which is usually called knowledge is only an intellectual comprehension of the outside, visible forms assumed by certain realities. Take what is called scientific knowledge of minerals and metals. This is merely a classification of material phenomena and an empirical acquisition. It knows what certain minerals and metals are useful for, and what some of their properties are. Gold is known to be pure, soft, yellow, and extremely ductile, and by a series of accidents it has been discovered to be useful in medicine and the arts. But even to this day there is a controversy, not wholly settled, as to whether gold is held mechanically or chemically in crude ore. Similarly with minerals. The crystalline forms are known and classified.

And yet a new theory has arisen, coming very near to the truth, that we do not know matter in reality in this way, but only apprehend certain phenomena presented to us by matter, and variously called, as the phenomena alter, gold, wood, iron, stone, and so on. But whether the minerals, metals, and vegetables have further properties that are only to be apprehended by still other and undeveloped senses, science will not admit. Passing from inanimate objects to the men and women about us, this ordinary intellectual knowledge aids us no more than before. We see bodies with different names and of different races, but below the outer phenomena

our everyday intellect will not carry us. This man we suppose to have a certain character assigned to him after experience of his conduct, but it is still only provisional, for none of us is ready to say that we know him either in his good or his bad qualities. We know there is more to him than we can see or reason about, but what, we cannot tell. It eludes us continually. And when we turn to contemplate ourselves, we are just as ignorant as we are about our fellow man. Out of this has arisen an old saying: "Every man knows what he is, but no one knows what he will be."

There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed by teachers of occultism, and the way to acquire it is by cultivating concentration.

It is generally overlooked, or not believed, that the inner man who is the one to have these powers has to grow up to maturity, just as the body has to mature before its organs fulfil their functions fully. By *inner man* I do not mean the higher self—the Ishwara before spoken of, but that part of us which is called soul, or astral man, or vehicle, and so on. All these terms are subject to correction, and should not be held rigidly to the meanings given by various writers. Let us premise, first, the body now visible; second, the inner man—not the spirit; and third, the spirit itself.

Now while it is quite true that the second—or inner man—has latent all the powers and peculiarities ascribed to the astral body, it is equally true that those powers are, in the generality of persons, still latent or only very partially developed.

This inner being is, so to say, inextricably entangled in the body, cell for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In that fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around. And as you eat it, there is great difficulty in distinguishing the pulp from the fibre. So that the inner being of which we are speaking cannot do much when away from his body, and is always influenced by it. It is not therefore easy to leave the body at will and roam about in the double. The stories we hear of this as being so easily done may be put down to strong imagination, vanity, or other causes. One great cause for error in respect to these doubles is that a clairvoyant is quite likely to mistake a mere picture of the person's thought for the person himself. In fact, among occultists who know the truth, the stepping out of the body at will and moving about the world is regarded as a most difficult feat, and for the reasons above hinted at. Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him to first carefully extract it, fibre by fibre, from the

surrounding pulp of blood, bones, mucous, bile, skin, and flesh. Is this easy? It is neither easy nor quick of accomplishment, nor all done at one operation. It has to be the result of years of careful training and numerous experiments. And it *cannot* be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly. This development and coherence are gained by perfecting the power of concentration.

Nor is it true, as the matter has been presented to me by experiment and teaching, that even in our sleep we go rushing about the country seeing our friends and enemies or tasting earthly joys at distant points. In all cases where the man has acquired some amount of concentration, it is quite possible that the sleeping body is deserted altogether, but such cases are as yet not in the majority.

Most of us remain quite close to our slumbering forms. It is not necessary for us to go away in order to experience the different states of consciousness which is the privilege of every man, but we do not go away over miles of country until we are able, and we cannot be able until the necessary ethereal body has been acquired and has learned how to use its powers.

Now, this ethereal body has its own organs which are the essence or real basis of the senses described by men. The outer eye is only the instrument by which the real power of sight experiences that which relates to sight; the ear has its inner master—the power of hearing, and so on with every organ. These real powers within flow from the spirit to which we referred at the beginning of this paper. That spirit approaches the objects of sense by presiding over the different organs of sense. And whenever it withdraws itself the organs cannot be used. As when a sleep-walker moves about with open eyes which do not see anything, although objects are there and the different parts of the eye are perfectly normal and uninjured.

Ordinarily there is no demarcation to be observed between these inner organs and the outer; the inner ear is found to be too closely interknit with the outer to be distinguished apart. But when concentration has begun, the different inner organs begin to awake, as it were, and to separate themselves from the chains of their bodily counterparts. Thus the man begins to duplicate his powers. His bodily organs are not injured, but remain for use upon the plane to which they belong, and he is acquiring another set which he can use apart from the others in the plane of nature peculiarly theirs.

We find here and there cases where certain parts of this inner body have been by some means developed beyond the rest. Sometimes the inner head alone is developed, and we have one who can see or hear clairvoyantly or clairaudiently; again, only a hand is

developed apart from the rest, all the other being nebulous and wavering. It may be a right hand, and it will enable the owner to have certain experiences that belong to the plane of nature to which the right hand belongs, say the positive side of touch and feeling.

But in these abnormal cases there are always wanting the results of concentration. They have merely protruded one portion, just as a lobster extrudes his eye on the end of the structure which carries it. Or take one who has thus curiously developed one of the inner eyes, say the left. This has a relation to a plane of nature quite different from that appertaining to the hand, and the results in experience are just as diverse. He will be a clairvoyant of a certain order, only able to recognize that which relates to his one-sided development, and completely ignorant of many other qualities inherent in the thing seen or felt, because the proper organs needed to perceive them have had no development. He will be like a two-dimensional being who cannot possibly know that which three-dimensional beings know, or like ourselves as compared with four-dimensional entities.

In the course of the growth of this ethereal body several things are to be observed.

It begins by having a cloudy, wavering appearance, with certain centres of energy caused by the incipiency of organs that correspond to the brain, heart, lungs, spleen, liver, and so on. It follows the same course of development as a solar system, and is, in fact, *governed and influenced by the very solar system to which the world belongs on which the being may be incarnate.* With us it is governed by our own solar orb.

If the practice of concentration be kept up, this cloudy mass begins to gain coherence and to shape itself into a body with different organs. As they grow they must be used. Essays are to be made with them, trials, experiments. In fact, just as a child must creep before it can walk, and must learn walking before it can run, so this ethereal man must do the same. But as the child can see and hear much farther than it can creep or walk, so this being usually begins to see and to hear before it can leave the vicinity of the body on any lengthy journey.

Certain hindrances then begin to manifest themselves which, when properly understood by us, will give us good substantial reasons for the practicing of the several virtues enjoined in holy books and naturally included under the term of Universal Brotherhood.

One is that sometimes it is seen that this nebulous forming body is violently shaken, or pulled apart, or burst into fragments that at once have a tendency to fly back into the body and take on the same entanglement that we spoke of at first. *This is caused by anger,* and this is why the sages all dwell upon the need of calmness. When the student allows anger to arise, the influence of it

is at once felt by the ethereal body, and manifests itself in an uncontrollable trembling which begins at the center and violently pulls apart the hitherto coherent particles. If allowed to go on it will disintegrate the whole mass, which will then re-assume its natural place in the body. The effect following this is, that a long time has to elapse before the ethereal body can be again created. And each time this happens the result is the same. Nor does it make any difference what the cause for the anger may be. There is no such thing as having what is called "righteous anger" in this study and escaping these inevitable consequences. Whether your "rights" have been unjustly and flagrantly invaded or not does not matter. The anger is a force that will work itself out in its appointed way. Therefore anger must be strictly avoided, and it cannot be avoided unless charity and love—absolute toleration—are cultivated.

But anger may be absent and yet still another thing happen. The ethereal form may have assumed quite a coherence and definiteness. But it is observed that, instead of being pure and clear and fresh, it begins to take on a cloudy and disagreeable color, the precursor of putrefaction, which invades every part and by its effects precludes any further progress, and at last reacts upon the student so that anger again manifests itself. This is the effect of envy. Envy is not a mere trifle that produces no physical result. It has a powerful action, as strong in its own field as that of anger. It not only hinders the further development, but attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate themselves upon him and wake up or bring on every evil passion. Envy, therefore, must be extirpated, and it cannot be got rid of as long as the personal idea is allowed to remain in us.

Another effect is produced on this ethereal body by vanity. Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being. As in one case related to me. The man had made considerable progress, but at last allowed vanity to rule. This was followed by the presentation to his inner sight of most extraordinary images and ideas, which in their turn so affected him that he attracted to his sphere hordes of elementals seldom known to students and quite indescribable in English. These at last, as is their nature, laid siege to him, and one day produced all about the plane of his astral body an effect similar in some respects to that which follows an explosion of the most powerful explosive known to science. The consequence was, his ethereal form was so suddenly fractured that by repercussion the whole nature of the man was altered, and he soon died in a madhouse after having committed the most awful excesses.

And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth as by Buddha.

Another hindrance is fear. This is not, however, the worst of all, and is one that will disappear by means of knowledge, for fear is always the son of ignorance. Its effect on the ethereal form is to shrivel it up, or coagulate and contract it. But as knowledge increases, that contraction abates, permitting the person to expand. Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing.

It is now over one year since I sent in Part I to the Editor of the PATH. Since then I have heard that some students expressed a desire to read Part II, forgetting to observe, perhaps, that the first paper was complete in itself, and, if studied, with earnest practice to follow, would have led to beneficial results. It has not been necessary before to write No. II; and to the various students who so soon after reading the first have asked for the second I plainly say that you have been led away because a sequel was indicated and you cannot have studied the first; furthermore I much doubt if you will be benefited by this any more than by the other.

Success in the culture of concentration is not for him who sporadically attempts it. It is a thing that flows from "a firm position assumed with regard to the end in view, and unremittingly kept up." Nineteenth Century students are too apt to think that success in occultism can be reached as one attains success in school or college, by reading and learning *printed words*. A complete knowledge of all that was ever written upon concentration will confer no power in the practice of that about which I treat. Mere book knowledge is derided in this school as much as it is by the clodhopper; not that I think book knowledge is to be avoided, but that sort of acquisition without the concentration is as useless as faith without works. It is called in some places, I believe, "mere eye-knowledge." Such indeed it is; and such is the sort of culture most respected in these degenerate times.

In starting these papers the true practice was called Raj Yoga. It discards those physical emotions, postures, and recipes relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start. This is more often rejected than accepted. So much has been said during the last 1800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kaballah, and wonderful magical books, that students without a guide, attracted to these subjects, ask for information and seek in vain for the entrance to the temple of the learning they crave, because

they say that virtue's rules are meant for babes and Sunday-schools, but not for them. And, in consequence, we find hundreds of books in all the languages of Europe dealing with rites, ceremonies, invocations, and other obscurities that will lead to nothing but loss of time and money. But few of these authors had anything save "mere eye-knowledge." 'Tis true they have sometimes a reputation, but it is only that accorded to an ignoramus by those who are more ignorant. The so-called great man, knowing how fatal to reputation it would be to tell how really small is his practical knowledge, prates about "projections and elementals," "philosopher's stone and elixir," but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the seeker know, once for all, that the virtues cannot be discarded nor ignored; they must be made a part of our life, and their philosophical basis must be understood.

But it may be asked, if in the culture of concentration we will succeed alone by the practice of virtue. The answer is No, not in this life, but perhaps one day in a later life. The life of virtue accumulates much merit; that merit will at some time cause one to be born in a wise family where the real practice of concentration may perchance begin; or it may cause one to be born in a family of devotees or those far advanced on the Path, as said in Bhagavad-Gita. But such a birth as this, says Krishna, is difficult to obtain; hence the virtues alone will not always lead in short space to our object.

We must make up our minds to a life of constant work upon this line. The lazy ones or they who ask for pleasure may as well give it up at the threshold and be content with the pleasant paths marked out for those who "fear God and honor the King." Immense fields of investigation and experiment have to be traversed; dangers unthought of and forces unknown are to be met; and all must be overcome, for in this battle *there is no quarter asked or given.* Great stores of knowledge must be found and *seized.* The kingdom of heaven is not to be had for the asking; it must *be taken by violence.* And the only way in which we can gain the will and the power to thus seize and hold is by acquiring the virtues on the one hand, and minutely understanding ourselves on the other. Some day we will begin to see why not one passing thought may be ignored, not one flitting impression missed. This we can perceive is no simple task. It is a gigantic work. Did you ever reflect that the mere passing sight of a picture, or a single word instantly lost in the rush of the world, may be basis for a dream that will poison the night and react upon the brain next day. Each one must be examined. If you have not noticed it, then when you awake next day you have to go back in memory over every word and circum-

stance of the preceding day, seeking, like the astronomer through space, for the lost one. And, similarly, without such a special reason, you must learn to be able to go thus backward into your days so as to go over carefully and in detail all that happened, all that you permitted to pass through the brain. Is this an easy matter?

But let us for a moment return to the sham adepts, the reputed Masters, whether they were well-intentioned or the reverse. Take Eliphas Lévi who wrote so many good things, and whose books contain such masses of mysterious hints. Out of his own mouth he convicts himself. With great show he tells of the raising of the shade of Apollonius. Weeks beforehand all sorts of preparations had to be made, and on the momentous night absurd necromantic performances were gone through. What was the result? Why only the so-called shade appeared for a few moments, and Lévi says they never attempted it again. Any good medium of these days could call up the shade of Apollonius without preparation, and if Lévi were an Adept he could have seen the dead quite as easily as he turned to his picture in a book. By these sporadic attempts and outside preparations, nothing is really gained but harm to those who thus indulge. And the foolish dabbling by American theosophists with practices of the Yogis of India that are not one-eighth understood and which in themselves are inadequate, will lead to much worse results than the apochryphal attempt recorded by Eliphas Lévi.

As we have to deal with the Western mind now ours, all unused as it is to these things and over-burdened with false training and falser logic, we must begin where we are, we must examine our present possessions and grow to know our own present powers and mental machinery. This done, we may proceed to see ourselves in the way that shall bring about the best result.

RÂMATÎRTHA.

RESURRECTION

Earnestness is the path of immortality, thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.—*Dhammapada.*

NO Eastern Swami, no experiments in science or religion, no outside authority of any description are required to enable a man to determine his present spiritual status. Each may learn for himself whether he be numbered among the dead, or if the flame of spirit still burns in him, however dimly. If it is there at all, then may it be fed and fostered until it becomes the "fire that burns but scorches not, that fire which is the Upadhi of the Flame," the fire which will light the many. He need but ask himself the simple question: To what note in the great scale of Life do I respond most readily? What note when struck awakens in me a vibrant resonance, a quick and profound interest and attention? Our inner ear is constantly at attention, but to what is it attuned? If it is attuned only to our own wants and sorrows, to the calls of the flesh and the sensation-loving personal nature, what place can there be in our hearts where humanity's needs may find audience? What hope that the Master's voice may reach us if our ear be tuned only to the lowest note of the scale?

Those who are not as yet spiritually viable—and these represent the great majority of mankind—quicken only to the note of self-interest. Speak to them of ways and means whereby they may better their own and their families' immediate personal and physical conditions, and their interest is unflagging, their attention one-pointed. Speak to them of altruism, of loving, albeit painful, self-sacrifice for the sake of the many, of ways and means of bettering the spiritual, mental, and moral condition of mankind, and no answering fire illumines the eye, no eager leaping soul-flame makes glad response. They are dead and blind, deaf and dumb to the noblest, grandest, most inspiring call which can come to the soul of any man, the opportunity to enter the glorious battle for human emancipation. And this is not because of any inherent sinfulness, but because they have not yet learned that the welfare, as well as the sin and pain, of all souls are inextricably interwoven.

Those great of soul awaken early in life, in the dawn and freshness of early youth. The first note and call of human suffering finds them ready. Buddha when but a small child, at the first sharp thrill of pain, as he pressed the arrow point to his tender flesh, felt compassion awaken in him. Lincoln as a youth of eighteen summers, standing in the slave-market of New Orleans, saw and felt the pain of a dusky people, and resolved to liberate them from their chains.

One may call himself a Theosophist, yet in honestly questioning himself, may find with shame that he habitually responds most quickly and enthusiastically to the note of self-interest. If so, need this cast him down; need he give up in despair and number himself among the dead? No, a thousand times no! Were he not spiritually viable in some degree, never could he have put this question to himself; never would he have arrived at such a conclusion. He has in fact taken the first step on the path of clear-seeing, and may begin consciously to tune and "tone" himself up. He is now ready to ponder, to try to understand and practise the immortal instruction, given to all, but heeded only by few: "Would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole of humanity, mankind as part of yourselves, and act accordingly."

Many indeed express the desire to engage in the battle. They aspire to do the Masters' work in the world, yet say they know not how to do it rightly, nor even what work needs to be done by them. Such knowledge and opportunity to do real service can never be given from without, but must arise from an inner attitude. No one can try earnestly to feel himself as the vehicle of the whole of humanity without experiencing an immediate quickening of spiritual perception. If he persists, a great inner change takes place. That which was dead here, is resurrected.

Only when one begins to feel all mankind as himself, do their needs become his needs, their pain, his pain, their struggles, his struggles. Then is there no doubt as to the course to pursue. Formerly he has fought blindly and doggedly to satisfy his personal desires and the wants of a few beloved ones, spending lavishly his precious soul-energies in the endeavor. When his inner ear begins to transmit the soul-needs of all men, he will find that the needs of all are but one need, and this need in no wise separate from his own or the needs of his nearest and dearest. It is the need for true education, for soul knowledge, in dearth of which souls die. When this is perceived, then will he enter joyfully into the fight. No longer is he doubting, no longer vacillating, no longer concerned about personalities as such. Soon, perhaps, he may realize that he is fighting shoulder to shoulder with the Great Ones of all times. Then, indeed, has the resurrection been accomplished, the dead has come to life. He knows himself and all Life as the Eternal, the unchanging Eternal.

"THE OTHER SIDE OF THE MEDAL"

PRESENT-DAY conditions of individual or corporate life proceed from causes which were the events of the past. Therefore a highly interesting, and by no means less instructive, field opens before historians: the study and interpretations of events in the life of a people as projections from previous happenings. Such an exposition would reveal the activity of cycles. *The Other Side of the Medal,* by Edward Thompson, deals with a chapter in recent Indian history called the Mutiny of 1857. Unlike the histories written or compiled by other Englishmen, Mr. Thompson presents the Indian side of the story. His preface says that the volume "has been long suppressed" in deference to the view that "its publication would stir up bitter feelings.

> The book sets out matters that no Indian could, or perhaps should, set out, and I believe that it will change the attitude of every Englishman who reads it to the end. If that belief is justified, then I have no choice but to trust to the magnanimity of my own people, and to the magnanimity of that other people, in friendship with whom I have found so much happiness.

It is a well known fact that the bogey of mutiny which frightens Britishers at home and in India is mainly due to entirely false notions about the actual happenings of 1857. Also, it is an open secret that young Indians resent being taught that which is inaccurate, biased, one-sided, and unfair in connection with the mutiny; they are not so unfamiliar with Savarkar's proscribed volume as is taken for granted.

> As things stand, we have given Indians a reputation for bloodthirstiness and untrustworthiness which they are very far from deserving. . . . Why should Indian boys be compelled to read about the fiendish work at the well, when there is not a word said about Neill's fiendish work on the way to the well? . . . We must no longer stress the Black Hole of Calcutta, and ignore the seventy suffocated Moplah prisoners of our railway vans. . . . There is long over-due a new orientation in the histories of India. . . . There never was a time when my own people was more willing to redress old wrongs. . . . It is only necessary for my race to understand what has been done in its name, for it to make short work of the fiction and the "history" that it has been giving its own boys and forcing upon Indian boys in the Schools we have established.

Understanding of the present Indian chaos depends on a due appreciation of India's long and eventful story; not only of its invasions and conquests, its many imperial rises and falls, its past affluence and its present poverty, but something more than all these. What energy keeps India alive? What vitalizes the Indian people through the decades and the centuries and keeps them going while other lands and legions have become relics of the past? The genius of the people is a philosophical mysticism, a scientific metaphysics, . . .

which however grossly misapplied because misunderstood, are rooted in spiritual verity. This force is the great fashioner of events of Indian history; the study of its course will lead to its source and that alone will give to the British nation the right perception, followed by right direction and right action. Mr. Thompson says that "Indian studies are dying in England today, and interest in India seems almost dead"; if this be so, then the day of the British in India is at an end. As far as India is concerned it will continue to live by the power which has kept her vitalized through the centuries. The British in India have failed in many directions; but nowhere is the failure so egregious as its failure to study, to understand, and to apply the teachings of ancient India in the solution of Indian problems.

But we do not believe that the time is gone by. In their attempt to do political justice to India, nothing else will give the British the insight into problems confronting them as the study of the philosophy of the *Upanishads,* of the history underlying the *Puranas,* of the ethics of the *Gita* and the *Ramayana.* There is much of inestimable value in the ancient Indian lore for the Britisher's own soul and mind, for the improvement of his own moral and ethical standard, as for those of any Westerner—but that is not the theme we wish to pursue here. What we desire to point out is that modern India's political ailments will not yield to the treatment of vicarious Christianity and materialistic rationalism. Freud and MacDougall cannot replace Patanjali; when Spencer is long forgotten by the West, Shankara will still hold sway over the Eastern mind. Just as the British Law Courts have achieved greater success in their work by the use of the ancient Code of Manu and other Smritis, so also the political institutes which are being founded will gain strength from a proper use of *Ayeen Akbery, Sukra Niti* and Kautilya's *Arthashashtra.*

India will not yield to Western treatment similar to that Egypt has been receiving. India, unlike Egypt, Persia, or China, is throbbing, not with new, but with ancient life. The new force can be made to incarnate in other Asiatic lands, but not in India. The Western mode may corrupt some part of the land, but India will not finally succumb to it. The Life-Energy of Aryavarata has not run its course, any more than the ancient Gunga has slowed its current. India's invaders and conquerors, like Alexander, have retired, or, in settling down on its soil, like the Moghuls, have flourished in proportion as they assimilated its native Culture, and failed to the extent that they did not. Akbar, the greatest of the Moghuls, perceived this, and therefore established the *Din-e-Ilahi,* the Divine Faith, in which he invited Hindus and Muslims, Buddhists and Jains, Parsis and even Christians to join. He encouraged inter-

marriage between Hindus and Muslims, and himself set the example by marrying a Hindu princess. This attempt at theosophizing the Indian people was frustrated by sectarianism prevailing in more than one quarter, and Aurengzeb who embodied it fully brought the downfall of the Moghul dynasty.

For American readers, Mr. Thompson pens a special preface. "American readers will make a great mistake as well as do grave injustice if they let this book minister to patriotic self-esteem, or use it to stir up anti-British feeling." The book raises a political issue of interest not merely to Britishers and Indians. Its real message is for a wider public, looking towards a solution of the many problems which make up the great problem of East as against West, of White as against the Colored races. Brotherliness which springs from mind-sympathy and soul-understanding alone is capable of resolving racial animosities. Sympathetic minds and soul-culture come to birth through a study of the Life-principles as these manifest themselves in lands and eras other than our own. Such study implies the discriminate perception resulting from purity of ideas and emotions, from humble and reverent self-confidence. The greatest need of today is a just appreciation of ideals of the East by the West, for on that depends the success of the *real* Western culture in Eastern climes. The danger that threatens East and West alike is the absorption of the weaknesses and the superficialities of each by the other, to the detriment of both. This will lead to further confusion and conflict and estrangement. True study of history uncovers the cyclic return of events, and shows the links between effects and their causes. Such a study of world-history will reveal the *binding* element of soul-culture, the genuine Wisdom-Religion of the Ancients. In one of its branches that system of knowledge brings the authentic history of the human race as a whole, developing through inner struggles of individuals—grouped as tribes and communities, nations and races.

It is said that Akbar, the Great, instituted the following custom: once a year all the broken utensils, worn-out clothes and useless things were gathered and burnt. After they were consumed and the embers only remained, the leader caught new fire from heaven by means of lenses. The people relighted their hearths from this New Fire; the priests their shrines and altars. This symbolic ritual has a message for Indians and English in India as for all competing and conflicting peoples everywhere. With the Fire of Wisdom, produced by the destruction of false knowledge, of party prejudices, of racial bias, of national pride, will the Soul-Force unite communities and peoples.

SOURCES OF LIFE

IN A dim, hazy way, modern materialism understands that man differs from the lower animals by the possession of "self-consciousness." What that factor is seems of little interest; mechanistic biology serenely ignores its existence—or the presence of any other kind of consciousness, for that matter. Yet each of the different schools of mechanism has to assume in its physico-chemical forces, powers and qualities which have never yet been proven for any of them.[1]

Self-consciousness is necessarily self-perception. What sees? What is seen? The human being contains innumerable factors capable of mutual interaction, understanding, co-operation, and conflict. In its explanation of these, Theosophy, with its Triune Evolution, really begins where science leaves off. Man is a colony of conscious beings, and the most important of them are demonstrably not material; without them there would be no organic existence.[2]

At a certain point, the physical merges into the indefinite and mysterious realms of electricity and magnetism. Biologists begin to understand that vital action is essentially electrical, although the innocently cocksure pioneers of materialism never imagined the necessity of such forces.[3] "Light is Life. . . . Both are electricity," said H. P. Blavatsky fifty years ago.[4] It was nearly forty years later before science accepted the electro-magnetic nature of light! But of this more anon. Vital action requires these obscure forces, superimposed upon the purely inorganic constitution of the material which forms living bodies. Like anything else, they must have had an evolution, must have a source and preserver. Where shall we look for it?

> This "Nervous Ether" is the lowest principle of the Primordial Essence which is *Life*. It is *animal vitality* diffused in all nature and acting according to the conditions it finds for its activity. It is not an "animal product," but the living animal, the living flower or plant are *its* products. The animal tissues only absorb it according to their more or less morbid or healthy state—as do *physical* materials and structures *(in their primogenial State—nota bene)*—and henceforward, from the moment of the birth of the Entity, are regulated, strengthened, and *fed* by it. It descends in a larger supply to vegetation in the *Sushumna* sun-ray which lights and feeds the moon, and it is through her beams that it pours its light upon, and penetrates man and animal, more during their sleep and rest, than when they are in full activity. *(Secret Doctrine,* 1888, I, 537.)

---

[1]Prof. Seba Eldridge, *Organization of Life,* Chap. VII.

[2]Prof. Seba Eldridge, Ibid.

[3]E. K. Mueller, reviewed *Scientific American,* Jan., 1924; Dr. Norman E. Ditman, *Science,* Aug. 22, 1924; Dr. Alfred Gradenwitz, *Scientific American,* April, 1922, and many others.

[4]*Isis Unveiled,* I, 258.

In 1925, science first admitted a portion of the truth in this paragraph. It was then discovered that moonlight does have a definite effect upon growth; experiment determined that this was at least largely because moonlight is *polarized sunlight.* (To the uninitiated, it may be explained that polarized light is that which has had some of its transverse vibrations sifted out or eliminated; in other words, consists of selected rays.)[5] Light has other mysterious biological properties. Its effect in curing and preventing rickets is well known.[6] One *savant* justly gives credit to the ancients for the original discovery of the virtues of sunlight.[7] Dr. Rollier in Switzerland has found that those who live in sunshine do not need as much food as those kept in shade; the calcium content in the blood of children follows the monthly height of the sun, and the sun of itself has power to keep the muscles healthy and fully developed.[8]

The percentage of ozone in the air varies with the pulsations of solar radiation;[9] and the stimulating effect of ozone on life is well known. Observations of eighty years past show that sun-spot cycles affect the atmospheric electricity. The influence of the eclipse of January, 1925, on radio transmission, gives the same indication. Therefore the connection is clear when Dr. Alfred Gradenwitz considers that certain centers in the human body absorb magnetic vitality from the air. He thinks the power of these centers vary with eating and breathing, and that their condition has something to do with the feeling of vitality; but he goes further than that and makes definite mention of the Sanscrit word "prana."[10]

Certain other scientists have inferred or perceived that there are more recondite powers in sunlight. Dr. H. S. Williams thinks there are such other effects.[11] Moreover, he notes that spiders can remain active for six months without nourishment, if they have sunlight.

According to the Theosophical doctrine, sleep is largely due to physical resistance being overcome by the ceaseless stream of Pranic vitality. Biologically, sleep is still a mystery, with many contradictions in the theories thereof.[12] Dr. H. M. Johnson calls it "one

---

[5]Prof. T. F. Morrison, *Science,* April 10, 1925; *Science,* April 24, 1925; *The Forum,* November, 1925.

[6]*Science,* Jan. 30, 1925; Jan. 22, Feb. 26, 1926; Aug. 8, 1924; April 30, 1926; Sept. 25, 1925.

[7]*Scientific Monthly,* May, 1923.

[8]*Saturday Evening Post,* July 25, 1925.

[9]*Science,* Nov. 14, 1924.

[10]*Scientific American,* April, 1922.

[11]*Hearst's Magazine,* July, 1922.

[12]*Los Angeles Examiner,* August 19, 1925; *Washington Post,* Nov. 2, 1925.

of Nature's deepest mysteries." Georges Lakhovsky believes that radiation is the source of life and the means by which it is maintained,[13] while a European doctor plunges into realms of speculation which would be severely frowned upon by conservative Theosophists, with the idea that sleeping with head to the North increases one's length of life. If he is right, the effect must be due to the flow of terrestrial magnetic currents; which in turn are affected by the sun. There seem to be other unseen effects. We are in the midst of a sun-spot maximum, and likewise a large amount of extraordinary weather. By way of negation, Dr. James H. Kimball[14] says that the variation in radiation is not sufficient to bring on the present changes of temperature. Possibly not with regard to *known* forms of radiation, but it so happens that the Aurora Borealis has been visible farther South than at any time in the past twenty-five years.[15] The Aurora Borealis has a vital connection with solar forces, according to the teachings of Theosophy.

Dr. C. J. Abbott, of the Smithsonian Institution, thought that the Peruvian flood and Middle-West cyclone of 1925 might have been due to sun-spots and unknown solar forces.[16] He says that increase of sun-spots should increase radiation but does not. Dr. Edison Pettit, of Mount Wilson Observatory, disagrees, saying that ultra-violet radiation is increasing with the rise in the number of sun-spots.[17] Since most of the above named physiological effects have to do with ultra-violet rays, to say nothing of those undetermined, it is interesting to note that some observers are beginning to connect physiological periods with the solar changes. Fur returns of the Hudson Bay Company show that animal reproduction varies with the eleven-year period. Doctors Sardou and Faure have demonstrated that sun-spot maxima increase chronic diseases to an acute stage. In this case it would seem that the germs enjoy greater replenishment than do the resistant powers of the individual.

Abbé Moreux points out a correlation between physical diseases, the auroras, and solar activity.[18] He also thinks that sun-spot changes are related to magnetic storms on the earth, with wars, earthquakes, and a whole variety of human vicissitudes. Moreover, he has the data to show for his theory.[19] March, 1925, he predicted a dangerous period for human fortunes between 1925 and

---

[13] *San Francisco Chronicle,* March 14, 1926.
[14] *Evening Star,* Washington, D. C., Feb. 2, 1926.
[15] *Washington Post,* Jan. 27, 1926.
[16] *Sacramento Bee,* March 20, 1925.
[17] *Science,* Jan. 15, 1926.
[18] *San Francisco Examiner,* March 14, 1926.
[19] *Literary Digest,* Sept. 20, 1924; *Washington Post,* Mar. 3, 1925.

1929. Up to date of writing, he has certainly been justified by events.

A living organism is unique in containing some unknown correlative and maintaining force which directs the physical process. An artificial cell has been made which reproduces the action of a living one, nevertheless fails to be alive.[20] Although every physico-chemical process in the body is changeable, the being as a whole maintains an unchangeable identity. This leads Prof. Wm. E. Ritter to claim that every living organism has the value of an elementary chemical substance.[21] What is this permanent basis of life? It is an organism of its own kind which will be better understood when science accepts the astral body; but that body has its own sources of nourishment, which are only partly physical; and these are to be looked for in the powers of solar radiation. There is a whole realm of senses and feelings where the visible merges into the astral; and others where the astral merges into the emotional and mental. Sir Henry Gauvain believes that exposure to sunlight stimulates mental ability, and he gives proofs for it.[22]

Science has thus accepted many an erstwhile "superstition" of Theosophy. How much further can it go? Can it reach an understanding of the spiritual basis in nature and the presence of its Ray in the human breast?

> For the occultists it (light) is both Spirit and Matter. Behind the "mode of motion," now regarded as "the property of matter" and nothing more, they perceive the radiant noumenon. It is the "Spirit of Light," the first born of the Eternal pure Element, whose energy (or emanation) is stored in the Sun, the great Life-Giver of the physical world, as the hidden Concealed Spiritual Sun is the Light- and Life-Giver of the Spiritual and Psychic Realms. (*Secret Doctrine,* 1888, I, 481.)

---

[20] *Scientific American,* Feb., 1926.
[21] *Literary Digest,* March 6, 1926.
[22] *Popular Mechanics,* September, 1925.

PETER'S MASK

SUBMERGED at its beginnings beneath the philosophies, religions, and sciences of the Western world, Theosophy, during the past half-century, has permeated those systems from top to bottom by its own spiritual gravity—and like any other substance in solution, can be detected only by the change in the character of the solution, its identity as an element being concealed. A study of the variations in the above named systems existing between the years 1875 and 1900, as compared with those belonging to the years between 1900 and 1925, proves this. The concentration of the solution varies between wide degrees; varies between ministers in the modernist churches; varies between scientists of various branches, and in the same branch; varies in philosophies from Freud to Bergson—yet, weak, diluted, and disguised as it is in nearly every case, what there is of spiritual reality or power in any of these spots, is simply Theosophy under whatever name or form. Unfortunately, widespread as it has become by pervasion of these tortuous and hidden channels, in that diluted form it is an attitude of mind, rather than a motive of action—an incentive to high-sounding words rather than to noble deeds, a stepping-stone to personal fame for philosophers rather than a corner-stone for any substantial structure devoted to housing the spirit of brotherhood.

The philosophical preachers and scientists of the world are not to blame for this condition, nor are they to be considered conscious receivers of stolen goods. They are the victims and creatures of the race mind, rather than its guides. But there are others whose part is different and not so creditable. They are those who, acquainted with Theosophy unadulterated, will insist upon flavoring the pure spring water with adulterants of sweeter taste. Then there are those who teach the philosophy in a fairly pure form, but disguised and unnamed. The motive of the former is at best a desire to carry the "glad tidings" to greater numbers of people, forgetting the nature of Karmic action and the ancient injunction concerning pearls; at worst, it is a desire for a personal following and popularity, which can only be achieved by the dispensation of drink more inflaming to the multitude than the pure and spiritual, therefore,—to the personality—*cold* doctrines of Theosophy. The second class have personal interests which might suffer, or have not the stamina to meet the disapproval and contempt of others, met in promulgating a word like "Theosophy," which has been for so long overlaid by the debris of misrepresentation.

There is nothing to say to the former class; self-deceit is impregnable from without. We would ask of the second simply, "What is the end to be gained?"

Without Message, Messengers, and Masters, the entire philosophy is an arch without a keystone—a vague speculation or mental exercise, but nothing which could in any possible manner lead to any human being's self-reformation. And if the hope is to lead the skeptical and antagonistic into the doctrines step by step, acclimating them, as it were, to the dread word, "Theosophy," then we may ask, "What is the meaning of the term 'false pretence,' as applied to philosophical dealings?" Shall we adopt the method of the "Society of Jesus" and seek to deceive men for their "soul's salvation?" Pure water must flow through clean channels unless it is to fail of its mission. Those who purvey disguised or perverted Theosophy might well look to the inner motives governing such policy, with a view to discovering possible contamination in the outward-flowing stream of once pure water.

HOW IS THE EGO DELUDED?*

Question—Is the sinful nature of man located in the reincarnating Ego or in the perishable personality? If in the former, what becomes of the teaching that nothing but what is good enters Devachan? If in the latter, how is it just to punish one perishable personality for the faults which another perished personality committed centuries ago?

Answer—The Ego is deluded by ignorance, and hence incarnates and reincarnates in various states; that is, it obtains a vehicle for every state into which ignorance puts it. So it obtains an earthly vehicle (body and personality) which is delusive and binding on the Ego so long as ignorance of the truth continues. It leaves the earthly vehicle and goes to another state—Devachan—where it has a vehicle appropriate to that sphere, and is there deluded and retained by the ignorance which is related wholly to pure, noble, and pleasant thoughts. From that it comes again to the earthly sphere, and so on until the hour when ignorance is destroyed. The so-called "sinful nature" is in the earthly vehicle, but as that is a part of the whole which includes the Ego, the latter is responsible for permitting the lower to rule it, and therefore suffers. For the body and astral body do not suffer nor know nor feel; they are merely blind instruments for the Ego who knows and feels through them, and are also the weights and clogs which keep the Ego down so long as ignorance prevails. Hence the continual revolving from one sphere to another, and in this is the reply to the question.—*W.Q.J.*

**The Theosophical Forum*, January, 1893.

A DIALOGUE ON PURITY

THE *Reformer:* Good Sir, 'tis said that thou art wise. But one young man who doth set store by all thy sayings hath come to me with repetitions that do offend my firm convictions. I come to question if thou art safe guide to youth.

The Sage: Honesty doth well become all men—or wise, or foolish, saint or sinner. Assuredly, thy questioning is welcomed, and humble is my hope to give thee fitting answer.

The Reformer: 'Tis said by him thou teachest—morals are not of soul but earth; of place, of race, and person.

The Sage: Wouldst thou call lewd the naked savage, for that one in man-ordered lands would be confined so walking on the thoroughfare?

The Reformer: The savage knows not more than beasts, and morals he has none.

The Sage: Thinkst thou to be more moral than the savage that man who walks in perfect garb, lies on his lips and lust in his heart?

The Reformer: It be such I would reform.

The Sage: Did statute-book e'er seal the lips of man, or prohibitions e'er sweep clean his heart?

The Reformer: But the punishment of evil deeds will restraint effect on others not so bold to do them, looking in face the consequence.

The Sage: 'Tis in the heart that deeds are done. One channel closed, the heart will find new ways to fulfil its black desire. Nor yet are all the crime-laden behind barred doors; the weaknesses of "good men"—though unperceived, unknown to others, serve to make possible the heinous acts of known more "wicked men."

The Reformer: These sayings have no warrant to mine ears. How can the temperate man, who uses not profanity, narcotics, nor strong drink be other than a bulwark to the whole community?

The Sage: Hast thou never seen such temperate men, yet drunk with temperance? Hast thou not seen those men with every virtue of the undone sins, yet living lives a mesh of undone deeds of service?

The Reformer: Oft have I mused the flowers growing lush from all past plants' decay. Then what *is* Evil? What is Good? And what is Purity?

The Sage: 'Tis neither this nor that. One act of blessing done today in past time had been a curse. The same act done in hate by one might be the act of highest love done by a nobler man. And even blackest evils may be turned to powers for good by Him whose Purity is established, and Knowledge sure.

The Reformer: Mayhap thou knowest a friend I had, become so fanatical with temperance, his reason was obscured? But surely, it were better *not* to do a virtuous deed than to commit a sinful action?

The Sage: That day is but postponed when the neglected deed of mercy will become a deadly sin. When will to act for service slackens, it becomes desire that feeds in every heart all baser passions.

The Reformer: Good Sir, thus dost thou cast a light on questionable deeds of many good men I have known. How *could* they be at fault, I pondered, when living lives of rectitude and kindness in their households? Yet, greed was in them, and so, injustice done to others.

The Sage: Thou didst judge by reputation and not by character, which is the Soul. The pure Soul dispenses love and justice equally, home and abroad. Uncensored, verily, grows in him respected of his fellows for place and power the tree of false righteousness, till its poisoned branches interlace in net work impossible of escape, save unto a further downward course. But pain and suffering destroy the glamor of base deeds for ignorant, sinning men, and the force turned once to evil reverses its direction by shock of woe. So may once a Christ have turned unto the Light!

The Reformer: But may not the ordinary man—like me—know even now the measure of that line between the evil and the pure, the impure and the good?

The Sage: Always! This path of razor's edge is known of oldtime and told in many a sacred scripture. So moving, comes the time when sins and errors no more foil, will he but think and act according to that Pure and Bright One shrined within his heart, as throned in heart of highest being; will he but act for all men, for the World, but not for self. Knowledge of what 'twere good to do might sometimes fail him, but Right Motive, never. Mistakes may daunt his courage in moment's weakness; but that done unto the Highest is there received. His will to do and undo ever strengthens, until he holds both life and death in his firm hand.

The Reformer: Great Sage, I see I can—I must—reform myself. For myself, and for none others now must I ordain a higher life, a deeper purity. Thy blessing I would crave, and my gratitude I offer.

THEOSOPHY SCHOOL

A man is said to be confirmed in spiritual knowledge when he forsaketh every desire which entereth into his heart, and of himself is happy and content in the Self through the Self. His mind is undisturbed in adversity; he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a man is called a Muni. When in every condition he receives each event, whether favorable or unfavorable, with an equal mind which neither likes nor dislikes, his wisdom is established, and, having met good or evil, neither rejoiceth at the one nor is cast down by the other.

The man whose heart and mind are not at rest is without wisdom or the power of contemplation; who doth not practice reflection, hath no calm; and how can a man without calm obtain happiness? *Bhagavad-Gita,* Chap. III, pages 18 and 20.

IN THIS passage is the idea that one who wants to obtain tranquility of mind, peace of heart, and happiness for himself, has to learn reflection. When the mind wanders we go from one object to another, desiring one thing now and then another; having obtained one thing, we go after another, and so on and on. Thus is produced confusion of mind, and confusion begets unhappiness. Now people do not realize that. They think that to be happy is to desire something and then quickly get it. Suppose that you desire something and you get it, what happens? Having got that thing, you want something else.

There are many people who desire money. They get it, unfortunately; but then difficulty arises; what are they going to do with the money? They don't know how to use it. With the help of the money they buy lots of things and again more things. With money you buy a house. Having got the house you have to furnish it; having furnished, you require servants to look after the things, and then you have to look after the servants, and so it goes. More, when you have obtained money, the desire arises for something else: you want to become famous. You do all kinds of things to get fame, and peace of mind evaporates, tranquility of heart vanishes.

What then is the lesson? Is money bad, house bad, furniture bad, fame bad? The *Gita* teaches us a point of view not ordinarily held. What is that point of view? Everything that we have, whatever it is, is to be used for the good of all. Now all of you have heard the word, "trustee." What is a trustee? Before a man dies he makes a will, and he leaves certain wealth, certain property, to be managed by the trustee. He does not give money to the trustee, but he gives the responsibility of managing those things to the trustee.

As souls, all of us are the trustees of our possessions. Our

possessions are threefold; possession of the body, of the mind (all knowledge is mental possession), of the moral nature—or character. You have three possessions. You are the soul. The soul is the trustee. He has to know the art, the science, the philosophy of how these possessions are to be used. That is the business of the soul.

Most of us think we are very poor. A person says, "I am very poor, I have no money, no bank account." Well, in reality, we *have* possessions, which we have collected in previous lives. According to the use we made of our mind then is our mental possession today; as we made use of our moral nature so is our character—our moral possession—of today; as we used the things of the world in previous bodies, so are the things of the world for and surrounding our bodies today. We were trustees then; and our use, good or poor, of our trust has produced effects which we call Karma.

We are trustees today once more. Theosophy says, find out how to best use your trust fund—in that lies happiness. Imagine two men each of whom possesses a million dollars; one man does not know how to make the best use of it, and the other does; of the two, who is really happy? He who can *use* his wealth. Therefore, we have to learn to know how to make use of our possessions and capacities. A person may be very intelligent, but if he does not know how to make use of his intelligence, what is he to other people? Nothing. Make use of your possessions; your mental wealth, or knowledge; your moral wealth, or character, your money, or physical wealth.

The Master is the greatest of trustees, for He knows the real value of all his possessions, knows how best to use, and—note, now —*uses them*. That is the third factor. We all know we possess a body. We all know what the capacities of the body are. Even Mr. Lazy-Bones knows that; but he doesn't work. To know how to work, how to use our possessions, and do so: in that doing we gain greater physical, greater moral, greater intellectual wealth.

So the Soul is the great Trustee. Possessing three kinds of wealth—moral, mental, and bodily—the Soul is evolving by learning to make the right use of them for the benefit of others. Thus comes knowledge, and knowledge produces happiness. So a man who possesses little of all these, but knows how to act—and acts, is happier even than the man who possesses in greater abundance and does not know how to use his possessions.

COMPASSION: WHAT IS IT?

OUR loves are twin with our hatreds; outcome of animal reactions. Men learn to love their chains; propinquity is a powerful adhesive. Love of parents is for the most part an unconscious habit arising from the obtaining of our first necessities. Unless the tie be made something more than that of relationship, by founding upon kinship of spiritual and intellectual interest, it fades in time as surely as that of any animal young; the cast-off parent becomes a clog dragged by the chain of a duty we dare not deny even to self, for its every link is forged of social legality. Mother love? But then does not every tigress place her cub's life before self? Does not every human mother worthy the name adore whatever offspring comes to her, regardless and unknowing of the Egoic identity behind? Filial love is by nature a matter of custom flowing from gratitude; parental—unless there be some conception of the meaning and endless nature of life—a device drawn from Nature's exhaustless bag of tricks, all contrived for fabrication of the necessary vehicles of experience.

Friendship, as found in the world, arises in general from mutual utility; the flow of mutual intercourse, conversational, intellectual, or emotional, stimulates a pleasant glow, the reaction of our internal colonies according to their respective natures; and as to love between the sexes: even when there is something in it beyond the more or less sublimated animal, who is able to draw an accurate line between the two expressions, even within himself?

In our personal selves these forms of love and attachment are the highest we conceive, because they are all we have experienced. "Universal Love" being inscribed over the entrance to the Path, we forthwith fill and ensoul that phrase with some dim formless idea of an emotion which is but a gigantic and idealized projection of past experience. Thus we prepare for ourselves difficulties, although over and over warned that *all* illusions must be left behind. We are unconsciously attracted by the prospect of elaborating and expanding to infinity those pleasant sensations which have hitherto arisen from contact with the chosen of our fellows, in this way mistaking *mortal* love for love immortal.

Learning in some measure what are the real-life asperities of the way we have chosen, we bewail the lack of any sustaining inner growth of the divine gush which the crowd envisions as a mark of the Buddhas of the world. We begin to learn that when erstwhile we said "Path of Duty" we had meant in our hearts "Path of Spiritual Enjoyment." When in the cold gray dawn the bruising stones lose that first rosy softness donated by the setting sun of Sattvic Maya, we see for the first time the path and the traveler as they

really are. The Path is certainly Duty, with all the forbidding somberness of the word. But is it Duty which draws the traveler onward? That is not so certain, but the question is vital. It is easier to find that Path out by trial, than it is to go forward after its nature is known with precision. It is at this point that failures and falls occur among the really sincere; others never come so far.

If we have arrived at this place, do we still march with unwavering feet? Then let us look deeply, very deeply within, for the force which orders our march. Do we enjoy a place of power in our chosen work for humanity, stand on a dais where converge waves of personal esteem, even though emanating from only a few? Have we some hidden vision of the Dharmakaya destiny, some secret hope of final salvation for *self* to be acquired? Have we learned the pleasure of exercising the best of our faculties in original and productive work? Then let us make sure that we have assimilated also the hard fact that nine-tenths of all the work worth doing is sheer drudgery.

All these tests must be passed, every one; and then still others when on returning cycles the conquered forces rise again and again in rebellion on higher planes. If we have not met them all, let us be prepared to encounter the missing ones, and that at our weakest moments. The Path is no dream for sentimental visionaries, no child's play of "sweetness and light" or "spiritual progress" as the world understands it!

Well then, if we now find ourselves on that part of the Path closed in behind by the successful passing of these trials, hidden in front by the Unknown, what is left of us? Not much—as the world would understand it. A personality which may be, to the outward view, little or great, wise or foolish, eloquent or dumb, as Karma decrees; but which, to the knowledge of inner consciousness, is on a par with any other; all mere instruments, to be used according to usefulness, without exultation in one case or repining in another. An intellect which works more keenly and clearly than before, but performs its functions, so to say, automatically, without any emotion to clog its deadly clarity, its keen self-lancing edge dulled by no pleasant illusion of self-esteem.

What else? Nothing—and everything! A formless, relentless Power, moving on an immutable path of Its own, inscrutable, dark and cold in Its seeming; a Power which is most indubitably ourselves but no Self we have ever learned to know. It is a Force into Whose orbit we have moved in following the Path, which from angle to angle we have conceived as leading to some goal within the grasp of human understanding—not to This! It is That which has come upon us as a thief in the night, seizing our whole being before ever we knew a change was toward. With a

prescience of that condition where agony and bliss merge, we become aware that in the track of This there will henceforth be no fragment of personal desire on any plane which can long stand; that the whole of life itself will be rent in twain at the first serious attempt to turn and stand in behalf of the dearly loved treasures of old earth. And—such is the mystery of this state—that imperiled life and personality would not exchange its terrifying ride on the winds of Space for all the comforts and fulfilments the old life could ever offer!

Waste or Harvest

Nature is impersonal; events in themselves are neither useful nor useless. A rainstorm desolates the pleasure-seeker and saves the man wth a planted field.

Last century, of the hundreds stepping upon the spikes which guard the path of discipleship, but two or three succeeded. Of one of these a Master wrote:

> . . . Has had his *fall*. Before he could stand in the presence of the "Masters" he had to undergo the severest trials that a neophyte ever passed through, to atone for the many questionable doings in which he had overzealously taken part, bringing disgrace upon the sacred science and its adepts. The mental and physical suffering was too much for his weak frame, but he will recover in course of time.

Who can say what were this chela's misdeeds, what the nature of his self-inflicted punishment? Perhaps the immeasurable agony of a keenly sensitive and honorable nature discovering that it had played traitor to that which was held most sacred; perhaps the remorse of a proud and unselfish nature willing and ready to pay in full for all personal failings; but finding too late that no such willingness will do away with the results to others. Perhaps the desolation of a warm nature finding itself seemingly friendless and alone —and deservedly so. Perhaps all these combined.

Yet at that moment when his path must have seemed to end in Avitchi, that man was crossing the Threshold unknown, probably, to himself. Why was this, and how did he, guilty of so many failures, come to be chosen?

Judas could become Jesus overnight, given one certain quality: an unshakable determination to see *self* as it is, and not as it would have itself seem. This chela did not shrink from his naked sins, though the view well-nigh meant death. He did not flinch from the blade of a just sentence, and until the last drop of tainted blood had run, did not try to soothe the wound by any of the palliatives with which the lower mind is so quick and adept.

Whoever essays the Path in earnest will suffer; and if he does not suffer he is on some other path. Let no one deceive himself. But the results of pain lie with himself and within himself.

EVOLUTION OF THE SOUL

MYRIADS of people believe that they have a Soul. Other myriads in our day believe they have no Soul. Scarce any have reached so far in the evolution of the Soul as to possess the knowledge that they *are* Soul. Yet if Soul is a fact, it would not be disproved as fact though all men disbelieved in Soul; nor if the existence of Soul were not a fact, would it become a reality though all men believed in Soul.

In modern science the word Soul is distinctly absent; in religion Soul is considered some kind of a possession which may be given to a man or taken from him. Thus, if even a partial glimpse of the Soul and its evolution as taught by Theosophy is to be had, whatever coloring our minds may have received through science and religion must be set aside for the time being. Not that either is false fundamentally, any more than we ourselves are fundamentally false; but we have many false ideas both in regard to nature visible and external, and nature invisible and internal—and it is largely on these that both current science and current religion are based.

What are we? Laying aside all definitions or attempts at them and reverting to the simple fact: we are *Life*. We never were anything but Life. We never will be anything but Life. We are Life in three aspects: (1) Life in a form; (2) Life which is partly informed; and (3) Life seeking to add to our information. Whether we say "Informed Life," which means Mind or Soul; or that we are "in a form," which means Matter; or that "we are still engaged in acquiring information"—let us not forget that all the time we are *Life*. Evolution of the Soul, then, could only mean a certain form and development of Life, which is ourself. That form is external and physical; it is internal or metaphysical; and it is substantial—that is, our Life is that out of which both the external and internal are evolved.

In *The Bhagavad-Gita,* Chapter XV, reference is made to the Tree of Life. This is the sacred tree of all scriptures. Whether regarded physically or as intelligence, our own growth and the growth of everything in nature is like the growth of a tree. It begins from a seed, planted from another tree. This seed draws from the invisible elements contained in the soil where planted, and by some power of transformation in itself converts the invisible into the visible—more, it converts that which was alien to its own nature into something homogeneous with it. *There* is our physical growth from conception to manhood; there also is mental growth from the first impression received by the newborn child to the mind of a Shakespeare or Newton—growth from seed to tender plant, to a

sapling, to foliation and flowering, and to the reproduction of a fresh crop of seeds. If we consider the "nervous system" of our body, imagining the flesh, muscles, tissues, organs and bones completely eliminated, so all that remains is the nervous system of the complete man, and then turn our picture upside down, we shall perceive that here is a perfect tree, a tree denuded of all foliage. Hence, this symbol of a tree to represent the evolution of the Soul.

This evolution begins in the highest state of Life—not the lowest. Likewise does it end, find its fruition, in the highest state. The wide difference between Theosophical teachings and those which pass for religion and science may be seen in this: all Life is an evolution from the Supreme Spirit, and at the close of any period of evolution it returns to the Supreme. The whole purpose of evolution is that man shall realize the Supreme Spirit, in himself; through the only means by which any realization was ever gained by any being: experience, action, contact, transformation.

Science would have us believe that perfection is a product of imperfection, religion, that imperfection is the child of perfection, whereas both are the outcome of Life—the evolution of the Soul. Thus, the body of man represents physical evolutionary perfection so far achieved; yet the widely prevailing view regards man as an evolution from protoplasmic slime—that is, out of inert imperfection arises self-mobile perfection. To accept this possibility, is to accept miracle!. So, although the terminology of science differs vastly from that of theology, the terminological inexactitude in both is the same: both believe in miracle.

Let us consider ourselves physically: We are well acquainted from the outside with the kingdom of the chemical elements; we know they have their classes and laws and ways of combining—that it is impossible, granted the conditions for chemical union, to prevent it; and equally impossible to procure it, unless there is something in the elements which impels them to unite. This is the kingdom of forces regarded independently of our intelligence, or any other intelligence so far known to us. Now pass over the natural dyke called the mineral kingdom and enter the vegetable kingdom. Here is super-imposed Life. It is some kind of an informed Life which enters into the so-called chemical elements and produces a class of combinations and activities not possible to the chemical elements themselves. But this does not imply the annihilation of the chemical elements. It means two forms of Life, consciousness or action, in the same space, in identical conditions. Examine the sap of a tree, its bark, fibre, leaves, and we shall find them chemical elements when analyzed—just as much subject to their own laws while in the tree as in the free air, or in the water, or in a mineral.

Now let us super-pose a third kind of Life which informs the vegetable kingdom, and we have what we call the "animal." Its cell reproduction and blood circulation are purely vegetable processes, yet the cells and "sap," or blood, in a human animal body have an immense range of action and power not in the vegetable kingdom, and not in the mineral or chemical kingdom. There we have three kinds of life: (1) Life which is a form, purely mineral or chemical; (2) Life which informs it, builds it up and sustains it, which is self-operative, the vegetable kingdom; and (3) within that a third informing Life, able to see, hear, touch, smell, taste, devour —that is, to bring into being an entirely new method of self-sustentation. All animal beings live on organized Life. All vegetable beings live on unorganized Life. Unorganized or mineral Life lives on the forces of nature. That is why our science tells us that if matter is reduced to the ultimate, it is no longer matter, but an infinity of centers of energy. When energy is asleep, we call it "matter"—inorganic matter. When it is informed by a higher state of Life, we call it "vegetable." When it is informed by a still higher state of Life, we call it "animal." Then we come to that mystery in great nature which is ourself. The three elemental kingdoms of mineral, vegetable and animal have been aroused to independent as well as aggregate and cohesive action, producing at last a single form in which *all* the elemental energies of Life may enter and have play.

Here is the gestation point in the evolution of Soul. Life is the Supreme Spirit. Within itself Life gives rise to forces; these unite and separate, separate and unite, and the mineral kingdom emerges; then the more intelligent of these centers of energy inhabit the mineral kingdom, and the vegetable develops; then a still more highly evolved center of energy inhabits that, and the result is the animal. The period of quickening arrives in the womb of Nature. It now becomes possible for a highly evolved being, a Soul which has already in ages past been through the kingdoms of forces, of mineral, vegetable and animal over and over again—and emerged therefrom so that no longer can it be caught and held in those kingdoms—to enter this three-fold form. Then there is self-conscious Man. Is it any more remarkable to think of a more highly evolved Life entering an animal form, than it is to think of a more highly evolved Life entering a vegetable form, a mineral form, a force—or a "force" entering "matter?"

We use our brain to think with. It is a mental or metaphysical *camera obscura:* we are taking negatives—that is, getting impressions, memories. Constantly are we developing these negatives, retouching them and printing from them: these are our imaginations. While this thinking is going on in the body, it does not in any way interfere with the fact that animal consciousness continues

working in that body at the same time—along with vegetable consciousness and chemical consciousness—within which the kingdom of energies also operates ceaselessly. So it is one form of Life, within another form of Life, within another form of Life, within another form of Life. Reverse the picture, and we, a vastly higher and more intelligently evolved Soul than our as yet unborn brothers which constitute our senses and our body, can use our imagination to put ourselves in the position, say, of the Life which inhabits any one of the cells of our body. Its form is absorbed in our form. We know its form. It does not know ours. Its consciousness is now absorbed in our consciousness. We know just how that cell works; but it does not know how we work. Its powers are absorbed in our power. We know this is so; the cell does not.

Now, the moment we can see how nature builds up her aggregates, and then in her magic absorbs the lesser in the greater without in any way destroying or interfering with the lesser, we have the riddle of existence open to us. Can we not sense the possibility of perfect forms of Life: Life or Souls which no longer are obliged to dwell in bodies of any kind—which inhabit *minds?* And can we not see how it is possible that single Beings, perfectly evolved Souls, exist whose single mind embraces the mind of all humanity?

What we need primarily to do is to recognize the fact of the divinity of all Life; that all Life is fundamentally immortal; that all these forms, physical and metaphysical, are mere scaffoldings that the evolving Soul constructs as it mounts the ladder of self-realization—and act accordingly. Then what we call "ethics," "morality," "virtue," take on an entirely different meaning from those assigned to them by religion, science and our schools. Virtue, morality, ethics, justice, consideration, service, compassion, unselfishness—these become the law of Soul evolution. We cannot injure any part of nature without injuring ourselves, for nature is One; we cannot injure any fellow-being without injuring ourselves, for consciousness is One. We cannot gain spiritual knowledge except by the recognition that man has two natures, mortal and immortal. Our Ego, our pure knowledge of the nature of all Life, is immortal and capable of infinite expansion. The time comes for the man who follows that Path taught by Theosophy when he experiences a change of the state of Consciousness within himself. Between us and such beings as Jesus, Buddha, the Masters of H. P. Blavatsky, and H.P.B. herself, the difference is a difference in state of Consciousness. The whole of human Consciousness can be absorbed in a higher state, in which it becomes a mere function, a mere quality or attribute. It is perfectly well known that such beings can talk in any language, for instance, without ever having learned it, providing the person addressed knows that language. How can that be? They use *his* brain, his knowledge. It is an established fact

that They can enter into the Consciousness of any man, just as we can identify ourselves for the time being with the lower kingdoms in our own bodies, or can partly put ourselves into the place of another human being, through our sympathy and experience.

There comes, then, a change in the state of Consciousness of the man. It is the same Ego, but he has a new mind. In what sense is it new? His mind, like a mirror, will reflect the true nature of whatever he turns it towards. Consider an ordinary mirror: it will reflect anything placed before it—red, green, yellow, orange, round, square, pyramidal, ugly, beautiful, good, bad, solid, liquid—it will mirror anything just as it is. *There* is the illustration in physical nature of the Perfected Soul in metaphysical nature. The moment we begin fully to live for the whole of Life, the whole of Life mirrors itself in us. The moment we begin to think for the whole of Life, Universal Intelligence mirrors itself in us. The moment we begin to regard ourselves, not as a temporary collection of organs but as the root, the substructure and substratum of all forms, then all forms that ever have been exist perceptively in us, because we *are* the origin of all forms: the "atom"—the *Self* of form.

It is possible for man to learn in a way now unknown. What we have already learned in that way is shown in every new-born child. We already have that kind of knowledge of the chemical elements: the growing foetus absorbs of the world about it only those elements which it requires for the purpose in hand of developing a body of flesh; it absorbs what it needs from the vegetable kingdom; and from the animal kingdom it absorbs that collective aggregate called a "human body." What does it absorb from metaphysical nature? It draws a mind by induction: a child is born without ideas, but with the magnetic power to attract them.

If we turn our thoughts to the Eternal; if we turn our love to the whole of Life; if we turn our ideas of happiness to the performance of duty, if we turn our mind into an instrument of reflection of how best to apply the powers, functions, faculties, body and circumstances in which we find ourselves, we then set up a current of induction with all the evolved Beings who constitute, in Their collectivity, the Supreme Spirit. Whereupon must open up to us that vista and that vision which all the Sacred Books describe: realization of the Supreme Spirit.

This is the Evolution of the Soul.

PANSOPHIA

A Study in the Secret Doctrine

> Occult teachings are pre-eminently panspermic . . . supported on the one hand by that science which shows to us progressive development and an internal cause for every external modification, as a law in Nature; and, on the other, by an implicit faith in the wisdom—we may say pansophia even—of the universal traditions gathered and preserved by the Initiates, who have perfected them into an almost faultless system—thus supported, we venture to state the doctrine clearly—*Secret Doctrine,* II, 133.

THE whole of Nature is a memorial tablet. Every form of matter is a form of Life; contains within and on its surface its own life-story. Those who study only appearances, with the aid of the senses, are the men of science. Those who reflect on the processes by which the forms of matter become, with the help of their own reflecting apparatus, or minds, are the speculative philosophers. Those who in reverence and humbleness allow Nature to radiate its Light on their own Being are the practical mystics.

Sense-Knowledge, Mind-Knowledge, Soul-Knowledge are three different kinds of Knowledge, not knowledge about three different things. To the senses the earth is stationary and the sun is continually in motion; to the mind the earth is spinning round a comparatively stable sun; to the soul there is continuous exchange, rhythmic and purposive, between the composite parts of the Universe-Lotus whose centre is the sun.

The Wisdom-Religion is Soul-Knowledge of all forms of Life, all forms of Spirit-Mind-Matter. Soul-Knowledge is *vital* Knowledge: it is not knowledge about the matter-aspect of life only, any more than about its spirit-aspect, or mind-aspect only; it is about all three. It is inherent in Nature, omnipresent. As Spirit it is omniscience itself, as mind it is omnipotent, as matter it is the mirror of both.

Human evolution is the learning of this supreme fact. In each human being the Wisdom-Religion has become manifest to a degree; that is his degree of initiation. The soul which has become the Great Soul—Mahatma—bears the marks of the full Knowledge of the Wisdom-Religion. The knowledge each soul possesses has bourgeoned from within and reposes within. What an astronomer knows is not contained in the stars and the comets, but in his own mind. Our vision is within ourselves and from within arise its limitations.

The universe is the Tree of Wisdom. Its seven Kingdoms are

(1) the seed, (2) the root, (3) the trunk, (4) branches, (5) leaves, (6) flowers, (7) fruits, which contain the seed of futurity. The Seed-Being has within Itself the power and potency of manifesting everything. Correspondentially speaking, the seed is the Atmic Power which puts forth the Buddhic root to become its vehicle, from the two emerge the Manasa-Ego, the trunk, which gives the Tree its individuality. The fourth, the branches, are the skandhic-lives which put forth the green leaves of a personal-lifetime. Only some of the human-trees bear flowers fragrant with sacrifice. Fewer still are fruit-growing. When a human soul in its long march of evolution becomes a devotee of Theosophy he becomes a flower-bearing tree; the fruits of chelaship are still to follow, and lives of holy striving go by while the seed is forming within its core, pulsating with the vital essence, purified of dross, enriched with experience. Between the first seed and the latest there is no difference of essence; only in characterization or substance. An additional Tree of Wisdom becomes possible—a whole new Universe, Alaya-soul, where before was but a laya centre.

The Truth-Satya, through its own energy of Compassion—Paramartha, works incessantly in the whole of the manifested universe. After ages of toil the universe-Tree produces the fruits—Adepts — Rishees, embodiments of Paramartha-Satya. These Beings embody all the processes of Nature, codify her laws for the human Kingdom to comprehend—that human Kingdom in which the Divine Urge of Paramartha-Satya is mysteriously working, bringing to birth the hidden Light. This is the second way in which we should understand what is implied in the expression—the Wisdom-Religion.

The Wisdom-Religion expressed in and by Nature becomes the synthesized Knowledge of every Warrior-Soul of every age and clime—the common source of true philosophy which made the eras of antiquity so glorious and which, in ages hereafter, will make humanity a perfect whole. This Universal Wisdom-Religion is focalized in Signs and Symbols, the material photographs of spiritual processes which build and sustain our earth, and whose true and full meaning is understood only by the Adept-Rishees. The third stage in the possession of that Wisdom-Religion is the translation of a portion of it for the salvation of any particular humanity—as seen in the Vedas, the Yasnas, the Pentateuch. The most recent, and fortunately for us the least polluted, as also the least ambiguous and the fullest transmission, is to be found in H. P. B.'s writings, pre-eminently in her *Secret Doctrine*.

The *Secret Doctrine* is a book of practical occultism. Its study calls for a particular attitude, without which it remains a sealed document. Ere the real task begins, let the student exhaust all

doubts as to the *Secret Doctrine* being a record of the Wisdom-Religion's Teachings. Let him question the book, let him cross-examine its varied contents; let him do this till conviction is born on this point. If the student accepts on mere belief, as many have done before him, he is bound to fail and give up its study. The energy and sincerity with which the book is tested out in the first period will become perception and discrimination in the second. Fearless in searching flaws, when one has failed in finding them, he becomes fearless in perceiving and practicing truth. Again, in approaching the *Secret Doctrine* let us put aside our preconceptions whether religious or scientific. Let the student be clear: the teachings of the *Secret Doctrine* will not substantiate orthodox religious tenets nor many "exact" scientific teachings. The former are too far corrupted, the latter too young, though growing fast.

The power of gaining conviction is locked up in Item I of the *Secret Doctrine,* Vol. I, pp. 272-273. The items following contain the very pith and marrow of occultism. When even some slight comprehension dawns of all that those pages imply, true Faith—Shradda—is born, the faith which opens the Eye of Manas. The words of the *Gita* are applicable to this task of study as to any other:

> Whatever is done without faith, whether it be sacrifice, almsgiving, or austerities, is called Asat and is not of any benefit either in this life or after death.

Before the *Secret Doctrine* can fulfil its mission to the searcher for truth and the striver after perfection, that searcher must arrive for himself at the conviction, or "faith," that the *Secret Doctrine* embodies, as far as any book can do, the Wisdom-Religion—or Truth. How is this to be achieved? Many read its statements—and pass on to other books and other statements. Many continue to read it without ever "making up their minds" whether it is to be relied upon, or the reverse. Many accept it on "faith," as that word popularly means. They "believe" it is true, but they do not know for themselves. Truth has no more power to carry conviction to the curious, the indolent or the contentious than water has power to remain in a leaky vessel—or enter a closed one. The *Secret Doctrine* invites *study,* thought, reflection, comparison, examination, cross-examination, *verification*—philosophically, logically, ethically, evidentially. How else can the Truth be known to us but by testing it out?

The credibility of the *Secret Doctrine* statements of fact and philosophy will be found the more impregnable the more they are laid siege to. The light they will shed on science, religion, and all the unsolved problems of life is the light of Truth, and will give the student the illumination of Self-knowledge.

REGARDING DUTY

THE average man who "comes into Theosophy" in earnest is apt to make that step largely because weary of himself. Theosophy opens a window into another universe. For the first time he realizes that he is self-imprisoned—that selfishness, both inborn and cultivated, has created a shell about him whose cramping, though he had known it not, was fast becoming intolerable. Like a breath of open air it comes to him that there is no real necessity to be grasping, to be selfish, to be harsh, to be evil-tempered, or over-reaching; that, in fact, death itself, if but a release from these tyrants, is much to be welcomed.

With that realization, the aches of envy, hatred, malice and fear, begin to leave his heart, and leave it beating with a free and painless scope. He has learned that unselfishness is the law of life; but that lesson being spiritual, is limited in application to its mental instrument. To him at first, unselfishness has no meaning other than such as the world attaches to it. This meaning is founded upon a belief that physical or mental well-being is the end in view, and that only he serves who leads others to that goal. So there is an impulse to take men at their own valuation, to regard every man as a moral equal, and to feel that the harsh petals of every heart will fall open at the touch of a self-sacrificing spirit of brotherhood. It is a noble feeling; but it is all heart and no head, and there is disillusion in store for those who entertain it.

Life is not so simple as this. Humanity is not only selfish, but desirous of remaining so; not only deluded, but fondly wedded to its delusions. There are millions upon millions of our fellow human beings to whom altruism seems weakness, to whom justice and fairness appear foolish sentimentalities; there are millions upon millions who will accept the gifts of the hopeful philanthrophist, even to his last penny of mental, moral, and physical possessions, and will then tear him limb from limb and snarl at the bones because they hold no more meat.

Undiscerning trust is fated for sure disaster, else had the world been a heaven by now. The world can be helped only by the awakening of moral and spiritual perception—an awakening to be accomplished only by fanning into flame the human sparks blown within the Karmic circle.

ON THE LOOKOUT

Jaina Philosophy

An article by C. S. Mallinath in *The Jaina Gazette* describes the fundamental concepts of Jaina Philosophy:

According to the Jaina the liberated soul is not in absorption but retains its individuality in perfection. It is not an attendant but a Lord. It is not annihilated but continues to exist. It lives, it knows and it enjoys bliss. It is *Satchidananda.* All the liberated souls are equal and they are second to none. Jainism is the most democratic of all the Religions. It not only preaches the brotherhood of all mankind but proclaims the equality of all the souls in the Universe. The soul in a plant or bird or animal is potentially equal to that of a human being. Again all those souls are equal in point of their intrinsic nature to God—a Perfect Soul. Democracy does not end on Earth. It continues in Heaven also. All the Souls that are in Moksha have equality of status, quality and bliss. No soul there is inferior or superior to the other in any way.

Jainism is pre-eminently a Realism based on its *anekanta* system of Logic. It believes in the eternity of Soul, Universe and Moksha. There are infinite souls, *Jivas,* in the universe, each one of them being potentially God possessing the qualities of infinite knowledge, infinite perception, infinite power and infinite bliss. They are transmigrating as celestial, human, sub-human, or hellish beings according to their karmas. The soul has for its natural attributes consciousness, knowledge and perception. It has no form; it is the doer of actions; it is of the same size of the body in which it dwells; it experiences the results of its own actions; it has the tendency of a natural upward motion.

The Universe is a reality constituted of six *dravyas*—soul, Matter, Space, time, the medium of Motion and the medium of Rest. The Universe was never created and will never be destroyed. Only modifications of the substances are going on every moment. That which is a mountain today may be leveled to a plain to-morrow, that which is clay now may be made into a pot a few hours afterwards, and that which is ice now may be water some time hence and so on. The basic teaching of modern scientific discovery that matter is indestructible has been the teaching of Jainism from time immemorial. The substance continues to exist through change.

The Jain cosmography describes the Universe (the macrocosom) to be of the form of a human being (the microcosom) standing erect with legs apart and hands placed on the waist. The whole universe is enveloped in three atmospheres called *vatavalayas* or wind-sheaths and is divided into three regions, the nether world, the middle world, and the celestial regions, all being situated one above the other from bottom upwards. Above the celestial regions, at the very peak of the universe is the Blessed Region of Moksha called Siddhasila in Jainism.

There is no place in the Jaina Theology for a God who creates and rules the world. The God of the Jainas is the all-knowing, pure and perfect soul which resides in Siddhasila.

THE CAUSE OF CANCER

Certain facts, discovered by Dr. Gye and Mr. Barnard, (*Science*, July 24, 1925) have revived hope in medical circles that the cause of cancer may have been discovered. Dr. Gye believes that it is the result of a new filter-passing germ which acts upon bruised or irritated tissues.

Dr. Wood, in the *New York Times* (July 19, 1925) shows that even from the orthodox medical point of view, there is not so much to be hoped for from this discovery as the press would have it. In the first place, practically all the experimental knowledge of cancer up to date has been built upon two varieties of rat tumors and a chicken tumor. These differ greatly from the human variety; for instance, chicken cancer can be caused by injection of virus, which is not the case with the human sort. In the case of rats, a worm seems to be the cause; again a great difference. All the experimenters miss the vital point, which is that artificially induced diseases are artificial, and of necessity do not have the relationship to the organism which holds good in cases where diseases are acquired normally.

The seeds of disease are Karmic, and lie in a region beyond the reach of physical experiment. Very naturally a disease artificially introduced into a body will often take root in that body; a process which does not throw the slightest light upon the basic cause of one man getting a disease, while another man under the same conditions does not.

EFFECTS VERSUS CAUSES

Dr. Wood further shows that a long series of bacteria has been isolated from cancer; each kind was thought to be the cause, as is the case with influenza. Cancers arise under numberless conditions, so much so that, as Dr. Wood says, "It is unthinkable that any common agent should act in all these types." Cancer in general is a collection of "wild" cells. The cause of this lawlessness is not a physical one, though many physical conditions conduce to its manifestation. If it were possible for medical thought to turn aside, even temporarily, from the rigidly materialistic point of view, there would be a possibility of understanding the meaning of the following words:

> No act is performed without a thought at its root either at the time of performance or as leading to it. These thoughts are lodged in that part of man which we have called *Manas*—the mind, and there remain as subtle but powerful links with magnetic threads that enmesh the solar system, and through which various effects are brought out . . . the slightest impression, no matter how far back in the history of the person, may be waked up to life, thus proving it is not lost but only latent. . . . For in proportion to the intensity and depth of his thought will be the intensity and depth

of the picture. It is exactly similar to the exposure of the sensitive photographic plate, whereby, just as the exposure is long or short, the impression in the plate is weak or deep. So this thinker and actor—the Ego—coming again to rebirth carries with him this picture. . . . (Wm. Q. Judge, *Ocean of Theosophy,* 1893, pp. 91, 92.)

Couple this with the inductive effect of discordant and unpleasant thinking upon the semi-conscious body cells, and it is not hard to understand that physiological anarchy must necessarily take rise in moral anarchy. It is well enough known to observant physicians that emotions such as hatred, anger, and jealousy predispose to cancer. All selfishness is woven of the same cloth, and there is none more disastrous than that of the follower of vivisection, who is willing to profit at the expense of innocent beings. No one can deny that cancer has increased in proportion to the vogue of vivisection. Serums and vaccines introduce alien animal substances into the human system. What more prolific cause of the cloggings and irritations which have been found so productive of cancer? What more likely upon the face of it, to set up an anarchical condition in body cells?

Medical Confusion

If one were to judge by the discussion which took place on the distressing subject of cancer at the convention of the American Medical Association held in Atlantic City the other day, one would be forced to the conclusion that, for the present at least, science is hopeless in the face of this dread disease. Not only were previous theories concerning the origin and nature of the malady upset, but there were even contradictory, acrimonious and undignified expressions as to methods of treatment. There seemed to be a consensus of belief that, despite the views hitherto generally held, cancer is both hereditary and contagious. *(Washington Post,* June 4, 1925.)

But Dr. Wood, in the above mentioned article of later date, shows that it is neither hereditary nor contagious, thus accentuating the confusion of medical opinion. Though cancer is not hereditary, it is found in unborn children, caused by cells in the wrong position. As Dr. Wood says:

It is unthinkable that a germ can make brain and muscle grow where no such structures have existed. Evidently such a tumor is produced by some malformation occurring at a very early stage of embryonic existence, the cells comprising it retaining those growth capacities which belong to the unborn child.

The difficulty is entirely mental and moral. These problems can be solved at the expense of about two-thirds of the prestige of allopathic medicine, which prestige is already rapidly on the wane.

A Vicious Circle

Medical science deals with effects. A cause once set up must run its course to the very end. The best that can be accomplished

by diverting the course of an unexpended effect is to cause it to burst out in a new direction—the worst, to double and treble the disastrous effect by an addition of new causes.

All the advance which has ever been made in the treatment of tuberculosis—and that is really great—has been the result of returning to the plain common-sense of natural living and fresh air and sunlight; not the use of drugs or serums.

On the other hand, a disease conquered is almost infallibly replaced with a new disease, or an unexpected increase in the virulence of the older ones. Should it happen that cancer be eliminated from the human system there will be an immediate outbreak of new and probably worse diseases, such as that—possessing 65 per cent mortality—which killed 900 Japanese in a few weeks in the summer of 1924, a problem upon which the Rockefeller Institute set to work, but with no results so far published. (*San Francisco Examiner,* August 28, 1924.)

THE DISAPPEARANCE OF SMALL-POX

Small-pox is now a minor disease. Pro-vaccinationists claim that the decrease is due to their panacea. The facts of history and common-sense show that at least the major portion has resulted from cleaner standards of living and better sanitation. For that indubitable percentage eliminated by vaccination, we have acquired cancer and infantile paralysis especially, with a very substantial scattering of other diseases.

Dr. David H. Reeder, of La Porte, Indiana, states that some 90 per cent of the persons who have been vaccinated will give a syphilitic reaction. Dr. Reeder then shows the significant connection between syphilis and cancer. If he is right, this is a light upon still another method by which the unnatural practice of vaccination and serumization arrives at the destruction of its victims.

Another physician who has treated four hundred cases of cancer states that he had never treated an unvaccinated person for the disease. Readers will find some very significant facts and arguments in *Physical Culture* for May and June, 1925. There is a tremendous amount of literature presenting the anti-vivisection and anti-vaccination case; some is fanatical, some hysterical, and some irrational; but there is a foundation of solid fact of which medical men refuse to take cognizance.

FACILIS DESCENSUS

"Quem Deus vult perdere prius dementat."

Considering the faulty moral basis of vivisection, and the self-evident perversion involved in transferring substances from the body of an animal to that of a human being, coupled with the present accumulation of evidence bearing out the view above expressed,

there is something appalling in the rage for animal experimentation, and for producing serums, which seems to possess the medical faculty. It is a sad evidence of the fact that the cleverest brain and most complex apparatus is helpless against the self-generated Karma of a wrong moral basis.

The discovery of Gye and Barnard and a consideration of the doubts and perplexities which encompass it, do not in the least move Dr. Wood to any doubts of the vivisection method itself. They but inspire him to call upon the public for greater support thereof.

Not long ago the question was presented to one of our medical bodies as to whether it would not be well to set on foot an investigation into the possible deleterious effects of serums and vaccines on the human body, this to be ascertained by investigation of the after effects during the life history of patients themselves. It was replied that while the need for such an investigation was great, the complications of carrying out investigation along the lines suggested were such that the best method would be *increased animal experimentation.*

It is as impossible to reason with this attitude of mind as it was to present common-sense to the physicians who bled George Washington to death in the day when that treatment was as orthodox as is vaccination today.

Deepening Darkness

The more evil results emerge, the greater is the passion for the mode of experimentation which generates them. As the problems of physiology become more complex, so does the vogue of vivisection increase, until at times it seems that the medical profession is rapidly losing the last vestiges of moral discrimination.

Commenting upon the experiments of Dr. Calmette, carried on with the object of finding a serum for tuberculosis, the reporter coolly writes:

> . . . that the success obtained with cattle led to experiments with infants, which have been pursued since 1922.

He then remarks that any responsible physician who desires to experiment, will be furnished by the Pasteur Institute with samples of the vaccine and instructions in its use. This is quite in line with a series of one thousand children already inoculated with the disease by members of the Medical Association. (*New York Evening Post*, April 17, 1924.)

In the above mentioned experiments by Dr. Calmette, it is stated that the first series of experiments was made with 217 newborn children. The results were not obtained upon 39. Of the remaining 178, nine died "from various causes" and the others remained normal. Three months after vaccination, 53 were tested for tuberculosis. 88.7 per cent were found free from tuberculosis,

which is regarded as a triumph for the treatment, for what reason we are unable to say. It would be interesting to know the nature of the "various causes" which brought about the death of one child in twenty.

THE ALLOPATHIC ATTITUDE

Sir James Barr, former president of the British Medical Association, says:

> There should be no popes in medicine, where no one is infallible. The only men who make no mistakes are those who never make anything else. If you keep your eyes open you will find plenty of self-satisfied infallibles among those who are ruthlessly climbing to the top of the profession. . . .
>
> I have given over medical teaching for some years, and the only education in which I am now interested is my own, which I hope will not be completed in this sphere. I have no wish to follow the example of Dr. Abrams who killed himsef trying to teach others, or rather was persecuted to death by his professional brethren: I might almost have to say stoned to death, if such missiles were permissible in the present day. He was ever anxious to see his views generally accepted in his life time, and he knew that his life was going to be a comparatively short one. On more than one occasion I told him not to bother, as it did not matter to him in the least whether his views were accepted or not; fifty years hence some one would make the same discoveries, and then he would get the credit. . . . (*Pearson's,* April, 1925.)

British medical opinion seems much freer than the American; possibly the fact that there is a healthy anti-vaccination and anti-vivisection sentiment in Great Britain—aided by certain disastrous episodes in the past medical history of the Kingdom—has something to do with this comparative liberty. On the other hand, the American school deserves the following criticism, even more than their forefathers of H. P. Blavatsky's day:

> Psychology has no worse enemies than the medical school denominated *allopathists.* It is in vain to remind them that of the so-called exact sciences, medicine, confessedly, least deserves the name. Although of all branches of medical knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance-intuitions, they almost wholly neglect it. The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity.* Thousands of unlucky patients may die meanwhile, but so long as professional honor is vindicated, this is a matter of secondary importance.
>
> Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery. (*Isis Unveiled,* 1877, I, 88.)

Dr. Abrams

Some time ago an investigating committee of the *Scientific American* condemned the Abrams electronic system as one of the most thorough pieces of quackery in the history of medicine. It has been previously stated in these columns that while there may have been some justification, from the point of view of materialistic medicine, for this verdict, the Abrams treatment is really a subject for psychic research rather than for physical investigation. It is said that the members of the investigating committee were members of the American Medical Association, and furthermore, that the Abrams men, qualified to give a proper presentation of the treatment, were purposely overlooked. As time goes on, the entire matter seems more and more doubtful. The *Journal* of the American Medical Association published the following statement:

> The American Medical Association has thoroughly investigated Dr. Abrams' so-called Electronic Reactions, both scientifically and otherwise, and found them to be absolutely worthless and a fraud. (*Pearson's,* April, 1925.)

Simultaneously the A. M. A. issued a pamphlet containing the following statement:

> It has been suggested that the American Medical Association conduct a scientific investigation of Abrams' claims . . . The American Medical Association will take up Abrams' fantastic vagaries for serious investigation when the American Astronomical Society appoints a committee to determine the truth or falsity of the theory of Voliva, head of the Zionites, that the earth is flat." (*Pearson's,* April, 1925.)

In contrast to the findings of the *Scientific American* committee, some very definite results were obtained by a committee of the Royal Society of Medicine, London. This committee concludes as follows:

> . . . As already stated, the present investigators have concerned themselves solely with the establishment, to their satisfaction, of certain basic facts. In view of the urgent need of an answer to the question "Does anything happen?" they are satisfied for the moment with being able to say in effect, *"Something does happen."* Both the explanation and the application of the facts established await further investigation. (*Pearson's,* April, 1925.)

The Abrams diagnosis or treatment may not be recommended other than as a subject of study for those interested in the subtle interlockings of the human mind and body. The important point established, however, appears to be the unreliability and moral obliquity of orthodox medicine of today, and this in the very face of its present unsolved problems and increased responsibilities, some of which are described in *Science* (June 5, 1925).

It is not probable that a body so far gone in sectarianism as is the American Medical Association can ever reform itself. So long as its orthodox methods seem to show results—or rather so long as

the nullity of those results can be successfully concealed—the organization will live; but in the end, like other sects and orthodoxies, it may be reduced to a condition of innocuous desuetude by the secession of its more forward looking members, and the formation of new bodies. This process has in fact already begun.

THE TRUE CAUSE AND CURE OF DISEASE

The potentialities of every physical disability are carried forward from incarnation to incarnation as mental deposits in the Egoic self. They manifest themselves as congenital weaknesses of a chemical nature, as deformities, or as susceptibilities for germ attack. Quite often also, the seeds for actual physical disease are not resident in the ego at birth, but there may exist wrong habits of thought or tendencies toward mental and physical indolence, or to uncleanness, which later result in disease, or susceptibility thereto. In the latter case, the true method of cure or prevention is to return as far as possible to the ways of nature, and above all, to eliminate those mental attitudes which are tinged with selfishness or morbidity. A clean mind and a healthy open-air life, with wholesome food and properly regulated exercise, will do more wonders than all curative medicine and "metaphysical healing" combined.

There is plenty of field for research and for usefulness in working out the best methods of preventive medicine along these lines, without recourse to the torture of animals or to unnatural injections. Of late a veritable flood of discovery has shown that the sun especially, and various other forms of light also, are great curative and preventive agents. It has been found that the content of phosphorous and calcium in the blood of children follows the monthly height of the sun. An exposure to sunlight will almost infallibly cure rickets, a previously unsolved problem. The effect of sunlight and fresh air in the cure of tuberculosis is now universally known.

Dr. Rollier, in Switzerland, has developed an entire medical system based upon sunlight and air. It has even been discovered that sunlight will keep the muscles developed and in a healthy condition without exercise, and that persons who live habitually in the sunlight do not require as much food as those who live in the shadow because of their direct intake of radiant energy. (*Saturday Evening Post,* July 25, 1925.)

ANCIENT AND MODERN MEDICINE

Had the entire course of orthodox medicine never been entered upon and vivisection never become popular, and had vaccination remained unknown, the true solution for the disease problem could have been found in a wisdom which far antedates modern medicine. It is openly admitted that the modern discoveries of the efficiency of sunlight resulted from the study of ancient literatures; and Hip-

pocrates, 2,500 years ago, knew what modern medicine is merely beginning to discover. The road to health lies first through an understanding of the moral basis of all diseases, and secondly, through a return to natural living, and to a physiological unity with nature, with a special regard to the vast vital forces which flow throughout the solar system.

> . . . we see that under the *blue* ray both vegetable and animal life manifest an inordinate development, while under the yellow ray it is proportionately arrested. How is it possible to account for this satisfactorily upon any other hypothesis than that both animal and vegetable life are differently modified electrico-magnetic phenomena, as yet unknown in their fundamental principles? (*Isis Unveiled,* 1877, I, 137.)
>
> The next point for the physiologists to verify is his proposition that the nourishment of the body comes not merely through the stomach, "but also imperceptibly through the magnetic force, which resides in all nature and by which every individual member draws its specific nourishment to itself. . . . The sun and stars attract from us to themselves, and we again from them to us." (*I.U.,* I, 169.)
>
> Elie de Beaumont has recently reasserted the old doctrine of Hermes that there is a terrestrial circulation comparable to that of the blood of man. Now, since it is a doctrine old as time, that nature is continually renewing her wasted energies by absorption from the source of energy, why should the child differ from the parent? Why may not man, by discovering the source and nature of this recuperative energy, extract from the earth herself the juice or quintessence with which to replenish his own forces? This *may* have been the great secret of the alchemists. Stop the circulation of the terrestrial fluids and we have stagnation, putrefaction, death; stop the circulation of the fluids in man, and stagnation, absorption, calcification from old age, and death ensue. If the alchemists had simply discovered some chemical compound capable of keeping the channels of our circulation unclogged, would not all the rest easily follow? (*I.U.,* I, 503.)

Natural Relationships

There is also a very close relationship between the principles of the human being and the various plants and minerals. The action of metallic drugs is not well known, and ancient science teaches that metals have certain hidden powers. This may be considered to have a bearing upon a recent discovery of Dr. W. E. Boyd, of Glasgow, to the effect that certain drugs can be identified by their emanations. Dr. Boyd worked with a human subject and not improbably has happened upon the same forces with which Abrams worked. (*Scientific American,* April, 1925.)

It is known that all primitive peoples have great faith in the virtues of herbs and plants. Modern medicine uses them to a certain extent, but has missed much, first by not paying attention to folk traditions, and second, by neglecting that line of research for the delusions of vivisection and serums.

THE STEINACH DELUSION

German scientists have exploded to their own satisfaction the theory that the Steinach operation will renew youth. In this conclusion American scientific men concur. Says Dr. Max D. Schlapp of New York:

"The human body is like any other machine. Its life is limited. When the vital organs, tissues, and all other intricate parts have been gradually worn out, the end is near."

The illusion of renewed youth may come for a time. But it is an illusion, nothing more. Says Professor Romeis:

"The heavy growth of lustrous hair, the elastic step and gleaming eye are pure phantasies. Simple blood transfusions have had temporary rejuvenating effects." (*San Francisco Examiner,* April 30, 1925.)

Dr. Robert M. Oslund (*Science,* November 7, 1924) disposes of this illusion in detail, but human nature changes little through the ages. Unwilling to accept the consequences of the vital cycles which were originally its own creation, losing sight of its own immortality—clinging to the pitiful darkness of physical existence, and forgetting that all this is but the temporary soil from which true wisdom can be raised—humanity constantly seeks to burst the bonds Karmically woven by itself throughout the ages.

. . . the principles of the being as described in other chapters have their own term of cohesion, at the natural end of which they separate from each other under their own laws. This involves the great subject of the cohesive forces of the human subject, requiring a book in itself. I must be content therefore with the assertion that this law of cohesion obtains among the human principles. (*Ocean of Theosophy,* 107.)

ELECTRICITY AND LIFE

It has long been an enticing theory that the nerve reactions are of the same general nature as the transmission of electricity along a wire. Since the action is much slower, however, other hypotheses have had to be added, notably one which held that the nerve was a series of electric batteries, rather than a continuous line of transmission.

Dr. W. R. Whitney, of the General Electric Company, has now proven that an electric circuit can be slowed down to a time longer than the human nerve reaction, by the introduction of a sufficient number of condensers, thus meeting the prevailing scientific scepticism on the matter. Says H. P. Blavatsky:

It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation "Cosmic Electricity" sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence. It is of interest to note that modern science has come to the conclusion, that all cerebration and brain-activity are attended by electrical phenomena. (*S.D.* I, 85.)